MEXBOROUGH.

THE

HISTORY

OF

NATURE,

In Two PARTS.

Emblematically Expreſs'd in near a Hundred Folio COPPER-PLATES.

Wherein are alſo repreſented all the Operations, Facultys, and Paſſions of the Mind, *&c.* according to the Manner of the moſt Celebrated Poets and Philoſophers.

Deſign'd and Engraven by the beſt Artiſts, with an Explanation at large under each Figure.

LONDON,

Printed for D. BROWNE, W. MEARS, and F. CLAY without *Temple-Bar*; W. TAYLOR, in *Paternoſter-Row*; A. JOHNSTON, Engraver, in *Round-Court* in the *Strand*; and W. BRAY, near *Fountain-Court*. M.DCC.XX.

1720

THE

HISTORY

OF

NATURE.

In Two PARTS.

Emblematically Express'd in near a Hundred
Folio COPPER-PLATES.

Wherein are also represented all the Operations, Faculty, and Passions of the Mind, &c. according to the Manner of the most Celebrated Poets and Philosophers.

Designed and Engraven by the best Artists, with an Explanation at large under each Figure.

LONDON

Printed for D. BROWNE, W. MEARS, and F. CLAY without Temple-Bar; W. TAYLOR in Paternoster-Row; A. JOHNSTON, Engraver, in Round-Court in the Strand; and W. BRAY, near Fountain-Court. M.DCC.XX.


Most
Humbly
Inscribd
To
Her Highness
The Princess
Ann
Discere
et
G. Freman Inv.
I. Kip Sculp.

Represent^d by a Woman sitting in a Chair, holding in her R^t hand a two pointed Sword, & in her left a Serpent, who twists about her Arm: on her Head, a helmet surmounted by an Eagle; beneath her Feet are Books Swords & Garlands, wth Boys, having Keys & Locks in motion, at a distance two Philosophers discoursing; Her Swords are her m^t proper Emblems, Logick, being (pugnatio Verborum / a Word Fight /); her Snakes denote her subtilty, her helmet her strength & her Eagle her discerning faculty: ye Locks & Keys denote her power to lay open or conceal: ye Garlands on the Pedestals of ye Pillars, are ye Trophies of her Victories gain'd over other parts of Learning wch Victory is represented by her having Books, Swords & Garlands laid at her Feet; y^e Sword occupi her R^t Hand; & y^e Snakes her Left, denotes Powers, being nobler than cunning: The building in Prospect is y^e School of Learning dedicated to y^e Goddess Minerva ——

G. Freman Inv. I. Kip Sculp.

The Fig. which seems just risen from her Chair is Logick as appears by her usual Emb. treated of before; ye Fig. whom she seems to court, is Truth represent. wth a Glory round her head having a loose Garment cast about her; ye Glory denotes her Excellence & her regardless Robe shews ye Truth needs no ornam. nor ought to be cover'd tho' with ye most pleasing & becoming pretences: The other Fig. represents Falshood, being a Syren wth a Mask & Mirror, ye proper Emblems of ye Vice, it being reported of ye Creature, ye she destroys wth her Voice all ye give ear to her; her Mirror denotes ye double dealing of Falsness & her Mask ye disguises she is forc'd to make use of; for as 'tis said of Virtue, ye could Men see her Naked, they would be most passionately enamour'd of her; so on ye contrary could they see Falsity undrest of her Masks & Disguises, they would flee from her as ye ugliest & most dangerous Monster. The Building behind repres. ye Palace of Logick, being ye School of Learning.

The representation of Logick as before, vieuing intently ye Syren, who has cover'd her Face wth a Mask under wch appearance she endeavours to pass for Truth; but her lower parts being her badge of distinction are uncover'd by a little Boy, & so she is detected: wch shews that ye best mask'd Falshood is discoverable by Truth & Innocence, tho' in its Childhood.

Represent^d. by ye Figures of Logick & Truth (both emblemis'd as before) in a Garden; ye seeming Embraces of Logick given to Truth denote ye acceptableness of it to Learning; they being plac'd in a Garden, is to shew ye Pleasures and Sweets that attend them both ——

Represent^d by an elderly Man sitting on a Rainbow in ye Clouds having Books & a Scrole of Parchment under his Left foot, on his R^t Knee a Book open'd: ye Figure standing is Iudgment is Logick, & points to ye open'd Book: The Building is ye prospect of a Theatre, ye Books & Serpents under, are ye emblems of Learning & Wisdom, ye inseperable companions of True Iudgment, who is represent^d elderly as a Badge of Experience, & plac'd in ye Clouds to shew his inspection of all Human affairs; & ye various Colours of ye Rainbow he sits on, denote ye several Methods he makes use of to be inform'd, & ye Brightness of its Rays ye Clearness of his apprehension, & ye seeming information given him by Logicks pointing to ye Book, shews ye Necessity of Learning, to enable us to make a true Iudgment.

Represen^d by an elderly Woman sitting on a Pedestal, leaning her head on her left hand with Books under her left Foot & Elbow; in her Right hand a Book a little Open'd, her Forefinger therein, & a Scrole hanging from below, ye Book with this Motto, In perfecto quiescit, ye Figr standing in a Glory, incircled n^th Clouds, & on which Reasoning seems to have her Eye, represents Truth holdin a Book in her Right hand & a branch of Palm in her Left, having ye Globe of ye Earth under her Foot; on ye Fore ground are Boys & Books. The Mo-tive for represen^g Reasoning by these Figures, are these, its represen^d by a Woman, to denote its productive Fac-ulty, right Reasoning being ye common Mother of every Great Good & Wise action; the Books under her Foot, denote some doubts she hath long since overcome, & those under her Elbow some doubts just remo-ved; her Melancholly Posture & air, shew ye necessity of Seriousness in Reasoning; the Book in her Right hand seems to contain (& more especially that part which she engageth with her Fore finger) what is exprest in the Scrole that hangs from it, which is, that by the help of Reasoning we may bring all our undertaking to that perfection as will afford the means of being at rest; The placing truth as in ye description, is to shew, that Reasoning hath always Truth in view, that being the End she aimeth at; the Glory incircled with Clouds, express the inward Beauties of Truth, tho some time vailed with Clouds of Ignorance; the Book & Palm which occupy her hands, are Emblems of those Goods she gives her Possessors, Peace & Knowledge & her Foot being placed upon the Terrestial Globe, denotes her excellence above all earthly things.

Represent by a Woman kneeling at her devotion having beneath her the Globe of ye Earth, wth Eyes cover'd, holding a Scepter in her Rt Hand & on ye same side ye Sun in Glory; & on her left side ye Moon & Stars, wch she seems to inspect wth care; above in ye Clouds ye Glory of ye Supream Deity wth ye word Jehovah, environ'd wth blessed Spirits in posture of Adoration: She is plac'd above the World to shew ye those who seriously contemplate ye Glory of GOD must be contemners of ye World, & have their Eyes, like hers, veil'd to all its Inducemts, flattering Joys & Temptations; her Scepter denotes ye power of heavenly Contemplation we being thereby made more than Kings & Conquerors (according to ye Scriptures) her contemplating ye Sun, Moon & Stars shews ye wosoever soberly considers ye wonderful Creation of those Glorious Bodies, will think their time best imploy'd in contemplating wth Gratitude & Wonder ye Excellence & Power of that God who made them.

The Figure on ye Rt Side wth folded Hands & clad in a full Garment is Fate; his folded Hands are Emblems of Unchangableness, & his full Garment resembles his Amplitude; the Golden Chain wch seems to fall from ye Star in Glory on wch Fate looks, & with which both he & ye other Figure who represents Will, are incircled, shews ye Necessity of ye Wills complying with Fate, being bound thereto with a Chain of Celestial Causes; ye Wings of Will are Emblems of her Swiftness; & her extended & erected Hands & Head towards Heaven, shews we will every thing under ye appearance of Good.

Repesent^d by a Woman sitting on a Pedestal her R^t Arm leaning on a Wheat-sheaf & on her Left a Boy wing'd, bringing her a Cornucopia of Fruits & Flowers, as shewing ye great goodness of Providence, who gives not only on ye R^t. Corn to support ye necessity of Nature, but also on ye Left Fruits & Flowers to recreate & cherish it: at a distance in prospect is a Cornfield, in reaping time, brought to its maturity by ye Eye of Providence, wch from out of a Glory inspects it & therby demonstrates ye GOD in his Providence vouchsafes to look down from his all Glorious Throne of heaven to bless ye goods of ye Earth to Mans Use, wch ought to draw from us returns of Praise & Thanksgiving.

In the Clouds are represent^d Choirs of bleſsed Angels playing on Muſical Inſtruments, ſinging & praiſing GOD. In a Cavern below are repreſented ye Infernal Spirits ſeeming to utter hideous Cries & Groans ye effects of ye Anguiſh they ſuffer in themſelves & that raiſed in them by their enviouſly beholding the happineſs of ye bleſsed above; for true happineſs is by nothing ſo much expreſsed as by praiſing GOD.

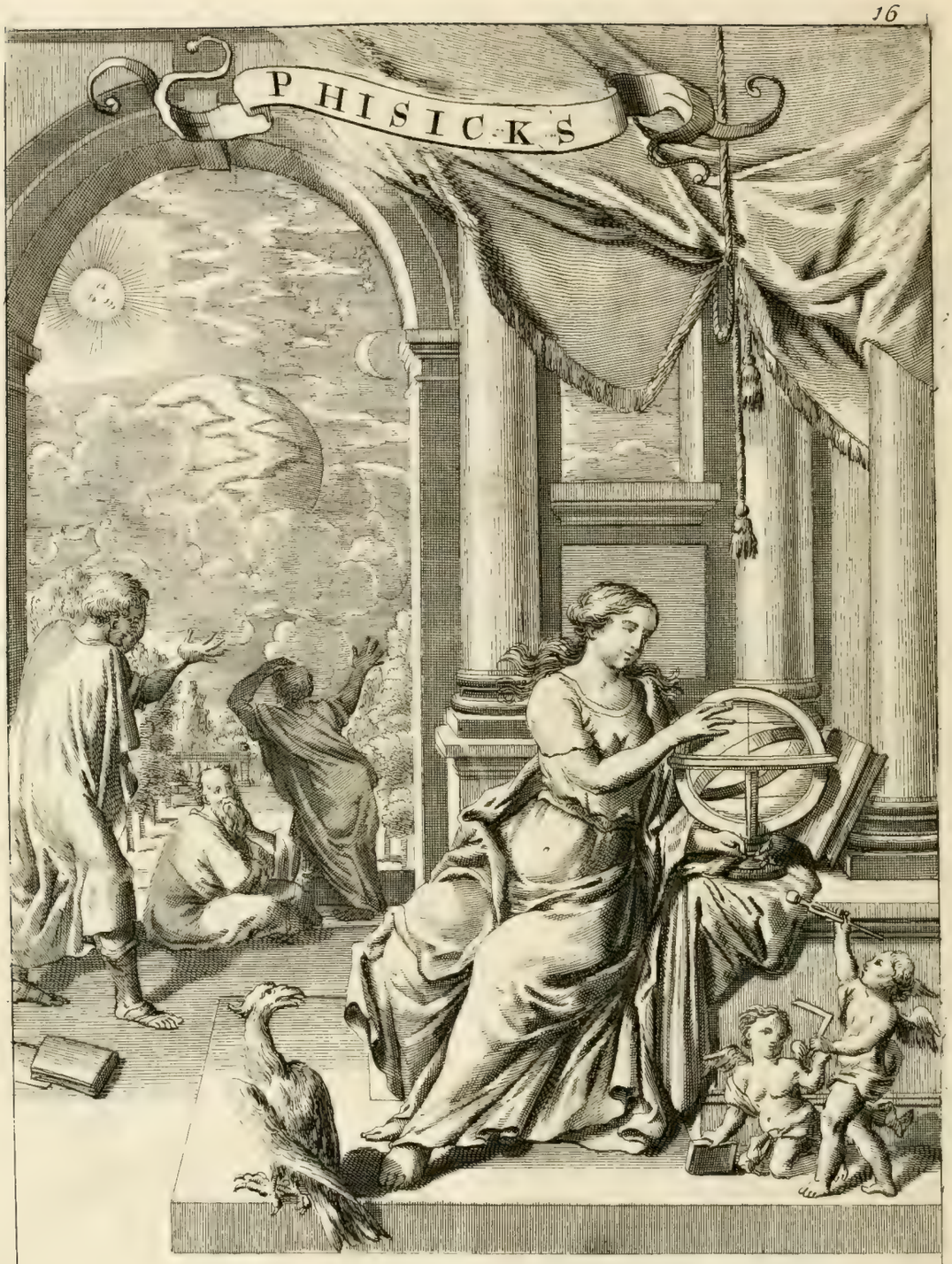
In ye Clouds appears a glory of Angels & Cherubims contemplating the in desire & Ioy, ye Glory of God which appears above, half veil'd by a dark Cloud; it being the Nature not only of Angels, but of all good Men to behold with Praises & adoration that God who made them for that end.

Represent^d by several Angels accupying themselves in doing ye service acceptable to their Creator, as bringing Peace & Reward to ye Good on Earth, which is shewn by those two, who bear a Coronet & branch of Palm downwards, as likewise in carrying ye Actions & Prayers of ye Iust to Heaven shewn by that Angel who bears ye Pot of Incense towards ye Sky; & by ye other who is uncovering ye Monument of K. Charles ye First, to lay as it were, open ye good Actions of ye best of Princes, to ye God who will reward them.

Represent^d by y^e 3 Hierarchy of Angels & in each hierarchy y^e 3 Orders: y^e 1st containing Seraphims, Cherubims & Thrones. y^e 2^d Dominions, Virtues & Powers: ye 3^d Principalities, Arch Angels, & Angels with Palms, Swords & Crowns, denoting their Offices of Peace Power and Glory, given them by that GOD, who is represented above them and who made, ordered, numbered & distinguish'd them for his Service & Glory

In a gloomy Cavern are represent^d ye 9 degrees of Dæmons, or Infernal Spirits, distinguish'd by their monstrous & ugly variety, & wh^ch they are known by: The first termed Belzebub, gen^lly allow'd Sovereign Emperour over all ye rest, tho' his Name signifies no more than King of Flies; ye 2^d Python, 3^d Belial, 4th Asmodeus, 5th Satan, 6th Meririn, 7th Apolyon, 8th Astorath, & 9th Mammon. The figures in ye Air are Angels, bearing up a Child, whom they had rescu'd from ye Devils: ye reason for ye precedency of these Devils to one, ye other ariseth from their greater or les^r power in doing hurt; & therefore some people may wonder why Mammon, who is taken for ye Devil of Riches, should be placed last; ye power of Gold in doing ill being ye greatest.

Represent^d by an Angel rescuing & protecting a Young Man from ye fury of ye Devil, & by two Angels driving a Dæmon before them, ye defending us from ye Assaults & snares of ye Devil & driving him from us, being their constant employment and care



G. Freman Inv. I. Kip Sculp

Represented by a Woman with a Sphere & Books; on her Rt side an Eagle, and on her Left two Boys, having a pair of Compasses & a Square; the three Figures in prospect are three Philosophers in consultation concerning the Planets and Stars, the Books, Mathematical Instruments, & Eagle are Emblems of ye quick-sightedness, Learning, and Practice requisit to the true understanding of Phisicks

Time is represen.d by Saturn, being an Old Man bald headed except one Lock, & stand.g on Tiptoe with one Foot on a Rock, having a Syth & hourglass: Saturn is feign'd by ye Poets to be ye Father of ye Gods & first beginner of Time, his Age & Bald-pate denote his Antiquity & Duration, & his one Lock ye one punctum of Time present, by which we ought to hold; he stands on Tiptoe to shew he hastens to be gone; his hourglass & Wings are Embl.ms of his never resting & swiftness, & ye Syth ye destruction & consumption he makes of all things. The four Fig.rs below him repres.t ye four Seasons of ye Year & parts of Mans Life, following one another towards ye Temple of Eternity: our Childhood brings Youth, Youth brings Manhood, Manhood Old Age, & Old Age to that Eternity properly describ'd by ye Circle over ye Temple & ye hoop in ye Boys hand, being what are in appearance without end.

Represent^d by Sybell having a Castle on her head, & sitting on Lions, plac'd on ye Globe of ye Earth: ye Castle & Lions denote ye Strength of ye Earth, both in respect to its Creatures & Improvements, ye Lion being ye strongest Animal made by Nature, & a Castle ye strongest thing made by Art; her having ye Castle on her head, & ye Lions below her shew ye strength of humane Art, is greater than ye strength of Beasts: ye seven other small Figures are bodily representations of those Poetical heathen Gods, whose Names are made use of to distinguish ye Planets by; that in ye midst & over ye Earth, is Apollo, encircled with light as God of ye Sun; his Bow & Arrow denote ye piercing Power of his Rays & Sunbeams: That standing on a Cloud & under ye Earth, is Luna; ye Bow in her hand & Crescent on her head, are Badges of her two-fold Divinity; ye first as she is Goddess of hunters, by ye Name of Diana; ye last as Goddess of ye Moon: by ye Name of Luna; The Figure over Apollo, is Mercury, ye Wings of his Feet denote his swiftness in running, as his Staff twisted with Snakes doth his Cunning: those being ye peculiar Excellencies given him by ye Poets, & the Qualifications that render him capable of ye great Employments he possesseth, of being Envoy & Carrier in Ordinary to ye Gods: The Figure on ye Right Side of Apollo, is Venus, ye Star on her Forehead denotes her Divinity; her Doves are Emblems of Love, & properly joined to her who is ye Goddess of Love. Over Mercury stands Mars, who bears a Sword & Buckler, being accounted ye God of War: that on ye Left hand is Jupiter, ye Thunderbolts in his hand, & ye Eagle under him, are ye coat armour of Heaven, of which by the same Authority, he is accounted God: That on ye Right side is Saturn, his Wings denote ye fleeting of Time, of which he is reported God, & ye Scythe in his hand shews ye destruction made of all things by this Divinity Time.

Represen.d by Phœbus in his Chariot drawn by White Horses; beneath lies a Shepherd & his Dog a sleeping, who are recovered from their drowsiness by y.e brightness of his Rays & y.e warmth of his Beams, which cherish & enliven all Human Creatures

The Figure covering his Eye wth his Finger, is Archimedes a viewing ye Moon Stars & other Planets through a Teliscope: The Figure next him is a Philosopher discoursing him about some Planetary Observations; upon & below ye Table are several Mathematical Instruments as Squares, Globes, etc.

Represent.d by Sybell, drawn by Lions in her Chariot having a Castle on her Head, & y Globe of y Earth beneath her: The Angel bearing fruits & Flowers, as it were from Earth to Heaven, denotes that y sweetest things of y Earth ought to be offered up to y GOD of Heaven, who made and preserves the Earth.

The figure of ye young man wth wings holding a lighted Torch in his right hand, & ye Serpent in a circular form in his left, having one foot on a cloud & ye other on ye light pt of ye Globe, represta Day, his youth is ye mornd & his lighted Torch ye Noon, his circul Serpt shews ye motion of time & his treading on a cloud ye he puts darkness under his feet: behind ye Globe on ye back side, slipg away as it were, stands a Woman winged & cloathed in a sable Garmt, embroider'd wth Stars, having on her head a Crownt of poppeys, represent night; her posture shews her not to be able to stay in presence of light, her Garmt is her proper emblem, & her poppeys are promoters of sleep, ye true business of ye night, ye Element below her spangl'd wth Stars, shews ye desending of night, at ye ascendg of day.

Represent^d by Thetis, whom ye Poets have fain'd to be Goddess of ye Sea; her Chariot is drawn by Dolphins, accounted ye best natur'd & most compassionate Fish; & for that reason prefer'd to ye honour of drawing their Queen; Over her is ye Figure of a Boy, who pours Water out of a Water pot, as intimating that we have Water from above in Rain as well as below in Rivers.

Represent^d by ye Goddess Iuno, sitting in a Chariot drawn by Peacocks; she is accounted by ye Poets as Goddess of ye Air & is drawn by these Birds as ye most beautiful Creatures, to compleat whose beauty she hath adorn'd their Tails with a hundred refulgent Eyes, taken from Argus, to whom she had given them ye better to see into ye Amorous Intrigues of her husband Jupiter, of whom she was jealous, but Argus being kill'd by Jupiter she re assum'd her Gift & disposed of them as above

Represent^d by a Fig^re Crown'd & Scepter'd, being Eolus; ye Poetical God & King of ye Winds; on each side of him are two Figures, represent^d ye four Winds; ye lowest on ye R^t hand is Boreas, ye North Wind, depicted like an Old Man, with Bats Wings & a Serpents Tail; his Bats Wings denote his blowing most in Evenings & Nights & ye Serpents Tail his stinging Colds & Blasts; above is Eurus ye East Wind, represent^d also by a Man wth Wings, to shew ye Swiftness of his motions; ye uppermost on ye Left hand is Auster, ye South Wind, represented by a Young Man, & below him Zephyr, ye West Wind, represent^d by a Man pouring out Water, as generally bringing Rain along with him; they are all blowing Winds, which occasions a Tempest, as appears by ye foaming & raging Billows of ye Sea, that seem to overwhelm ye Ships therein.

Represen^d by Iupiter, who is accounted ye chief God of heaven, & ye Inventer & Vser of Thunder-bolts, having as its storied, been fore'd to contrive this Weapon to defend his Celestial Kingdom, against ye assaults of ye Giants who dared to attempt ye Invasion of it: they are made by Vulcan ye Black Smith to ye Gods, & are of that subtile contrivance, that they at once kill, burn & astonish without being seen; for wh^ch reason there is no Guard to be made against them: he is set upon an Eagle, ye Emb^m of Quick sight & Power; for as that Bird only can gaze on ye Sun wh^ch unmov'd Eyes, & destroy wh^ch her strength whom she pleases of ye Birds, so Heaven only has power to discern our actions, & to punish where it thinks fit: The Figures below repres^nt two Men, covering their heads for fear of ye Thunder, & affrighted at its noise; ye Houses on Fire, ye Trees Blasted & beaten down are ye visible effects of Thunder, & may admonish us to beware of offending Heaven, who can destroy wh^ch its Breath.

Represen^d by Vulcan standing in his Charriot, wch is drawn by Sea-dogs; at work at an Anvil, being furnish'd with Fire from Mount Ætna. the two Sea-dogs Chained to & drawing his Charriot, are Emblems of ye predominancy that Fire hath over its contrary Element ye Water; & by Mount Ætna is shewn ye power of this hot Element even in ye Earth.

In the midst a Man contemplating with admiration the variety of Beasts & Fowls about him

The representation of a Garden, in which 4 four Fig.s are Gardners, imploy'd in so many several Actions belonging to that Ingenious Art, as Digging, Grafting, Inoculating and Screening of Earth in prospect a Fine House

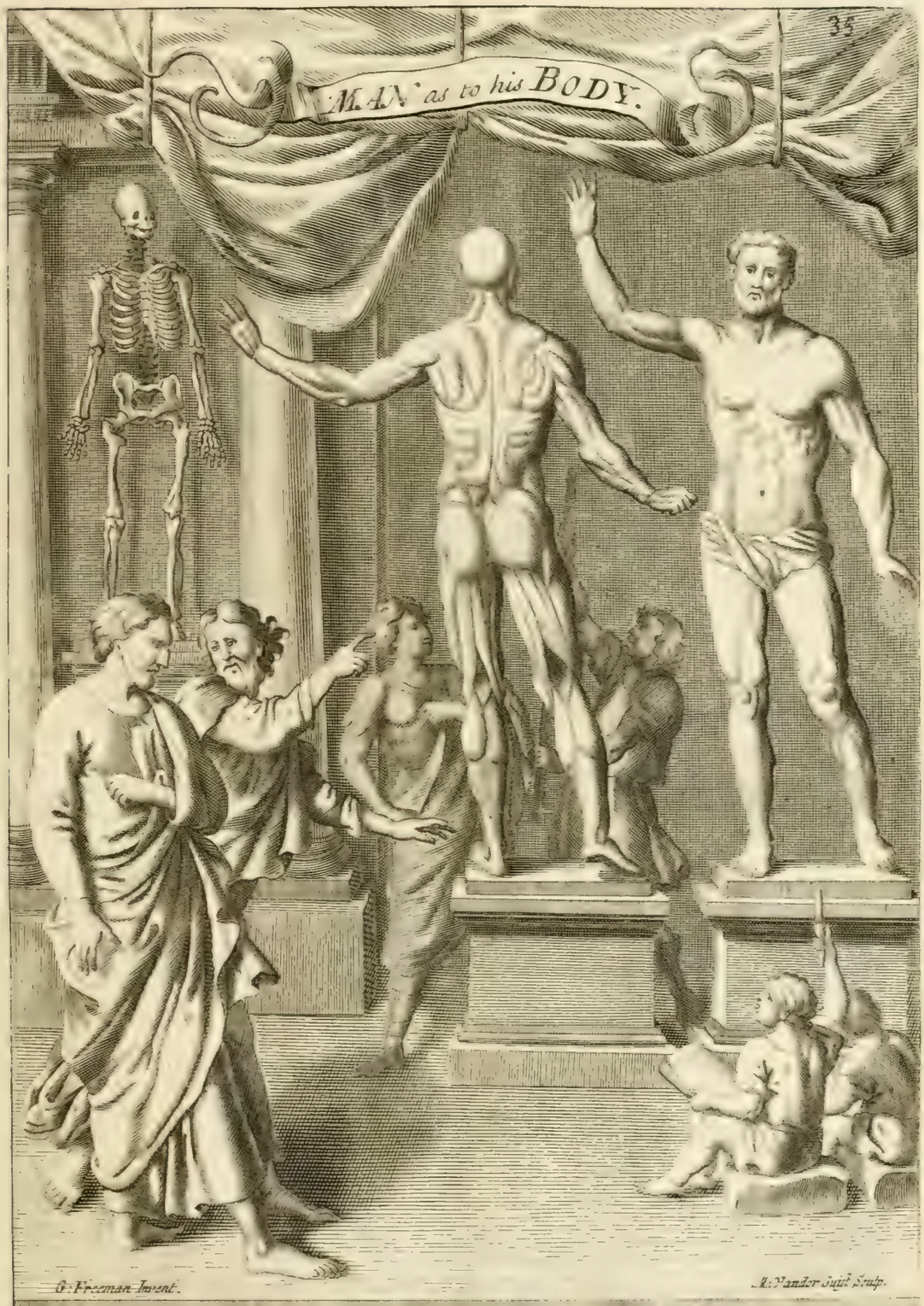
The representation of several Animals, & more particularly those extraordinary in their kind, as ye Horse, Elephant, Lion, Camel, Deer, Bear, Swine, Sheep, Dog, &c —

Represented by a Tortoise, Crocadile, Lyzard, Serpent, Mole, &c.

Represented by the Ostridge, Eagle, Peacock Swan, Turkey, Cock and other Birds.

Represented by ye, Salmon, Pike, Lobster, & other Fish; in prospect some Men in Fishing Boats, & Nets a catching Fish.

Represented by several sorts of Butterflies, small and great Flies, Grashoppers, etc.



The Figures represent Man in his compleat Body, composed by Bones, Flesh & Skin: That on a Pedestal on the Right, is perfect, & next is the Muscular, having his Skin off, and & next an Anatomy of Human Body; The Figures seeming to inspect them, represent Physitians

as consulting

1st Smelling represen^d by ye Figure holding a Flower to her Nose. 2d. Hearing, by a Young Woman playing on an Instrument of Musick. 3d. Tasting, by a Young Woman filling a Glass of Wine, & by her side a Monkey eating an Apple. 4th Feeling, by a Woman pulling a Snake from her Hand, & by two Cocks fighting. 5th Seeing, by a Woman in a Habit of a Falconer having a Hawk on her fist, ready to be cast off at that Bird in ye Air which he seems to view.

Represen^d by a Woman seeming to snatch her Hand from a Parrot who seems to bite it; at ye same time a Dog is pulling her by ye Coat; as also by that feeling story of ye Monkey making use of ye Cats Paw to pull ye Chesnut out of ye Fire: & by a Mans beating a Dog, & by ye fighting of two Birds, all true Emblems of that noble Sence.

Represented by two Women in a Garden, & one seated & eating an Orange, expressing by her gay air & pleasure afforded her by that noble sence, the other is the figure of a Woman pulling some fruit, in order to eat it; there are also Cupids eating Oranges, to shew the pleasures of love, consist chiefly in Tasting.

Represent^d by two Women in a Flower Garden & smelling ye Flowers: by a Bloud-hound in Scent after his Game; as likewise by an Incense Pot smoaking with Perfumes, being ye most pregnant Emblems of that Sense.

Represented by a Woman playing on an Organ having two Women standing behind her with musick books in y^e hands and seeming to sing in Consort and by a Cock perching on a pedestal being the Creature who hears at a greater distance than any other.

Represented by a Man with a Prospective in his Hand standing on a Hill viewing an Ingagement of Ships at some distance & by a Figure lying on the fore ground, having his Eyes fixt on the Sea, which seems at a distance.

Medicine, represented by ye serpent Python, surmounted by Apollo, ye God of ye Sun, this serpent is said to poyson all the Herbs & Grass he comes near, & for ye reason was destroy'd by Apollo, who also is ye God of Wisdom, & properly emblemiseth Medcn, there being in wisely prepar'd Medicns, a remedy to destroy all Poysonous disseases.

G. Freman In. I. Kip Sculp.

The Womanish Figure holding a Sphere in her Right hand, & a Glory descending from Heaven upon her head, represents a human Soul; ye Sphere is ye Emblem of its knowledge, as to human Affairs, ye descending Glory, its Immortality; on her Rt. hand stands Knowledge, represented by a Woman, who holds a lighted Torch in her Rt. hand, an open Book on her Lap; & on ye Left hand is ye Fig.re of a Man sitting in a musing posture, having Wings on his Back, & represents Thought; she is thus attended to shew ye ye two noblest Faculties of ye Soul are Knowledge & Thinking.

The Goddess Rea, Commandress of the Earth, Seated thereon, as her Proper Throne Having a Castle on her Head, and a Lion by her Side, Emblems of her Strength and Power, Next her is Hebe, one of Iupiters Cup-bearers, pouring out Wine on the Earth, as the Tyth due to her, Producing it; the Next Voluntina who assists ye flower in budding; Then Flora, Embracing ye Plantine-Tree, being Consecrated to her, and holding in hir Hand a Flower, Being Goddess thereof; behinde Rea is Virtumnus; holding one Fruit & eating another; On the Left Side of ye Tree is Nodinus, holding Leaves as it buds into Branches: Next is Proserpina who hath ye Care of ye bud till it is out of ye Earth; behinde Nodinus is Patelena, holding a Leaf in its full Perfection.

Represented by a Woman, seeming to have all her faculties at Work, by viewing that admirable Object that lies before her, being a Lion and a Lamb lovingly enfolded, and by other Figures, whose looks spake this Passion; in prospect, a Building.

Represent^d by Venus ye Goddess of Love sitting in ye Clouds & over her Cupid her Son & Messenger; ye Arrow he holds in his hand, is ye Weapon that open'd ye way for ye love of ye Man below to ye heart of that Lady, who seems to embrace him: The Figure as it were stabbing ye other with a Dagger represents Hatred, & ye Devil behind him shews ye ugly & damnable qualities of that Vice ——

Represen^d by a Young Woman, who in ye persuit of Honour & Riches wch seems to appear to her at a distance, is thrown down by ye Figs. of Will, & at ye same time a Serpent bites her by ye heel, shewing ye misery & pain wch attend ye desiring or affecting too much above what we want, to sustain nature, & ye Precipice we are hurl'd from by our Will, in placing our Affections on those Goods of Fortune which are not in our reach.

Represent. by a Young Woman in a loose Garment having a Bottle of Wine in one Hand, & a Glass in ye other; by her another Figure wth a Bottle, & on ye fore-ground Boys playing on Flutes: This Passion is most properly thus emblemised, Women, Wine & Musick being ye Joy Heaven gave us to guild this otherwise bitter Pill of Life.

Represented by a Woman in a Widows habit sitting on ye ground in a Melancholy posture leaning her Head on her Hand: by her a Boy weeping & below her a Boy wth an extinguish'd Torch; above & at some distance from her stands an Urn impaled wth Cyprus Trees: upon ye Rails wth encompass ye Pedestal of ye Urn stand Pots of Fire flaming, to ye Memory of him whose ashes are contain'd therein: These Figures are ye properest Emblems of this Passion of Sorrow, no state being so void of Joy as hers who being a fond & virtuous Wife, is by death robb'd of a deserving tender Husband; ye darkn'd Torch held near her, shews she has no flame, but ye wch burns to ye Manes of her departed Lord.

G. Freman. In.

I. Kip Sculp

Represented by a Woman seated in a gracefull posture on an assent, holding a Lion bridled in her Right hand, & in her Left a Level; her ass^t & graceful Postlre, shew ye Maj^ty of ye noble p^t of Philosophy: her bridled Lion denote its Power; ye force of her Argum^ts in evincing & clearing, are shew by her Level: on her R^t side are ye 3 Cardinal Virtues, Truth, Iustice & Charity; ye 1st represent^d by a naked figure, holding a Book & Palm branch in one hand, & ye Sun in ye other: its naked, to shew Truth ought not to be cover'd; her book & palm are ye rewards she gives, n^ts are Peace & Knowledge: & ye Sun is an Emb^m of her Brightn^s, Truth being as clear as ye Noonday: The 2^d is represent^d by ye figure of a Woman railed, hold^g a Scepter, n^d an Eye upon ye top, in her hand; she is veil'd, to shew she looketh not on, nor regard^th ye person of any, but administers Iustice impartially: her Scep^r & Eye denote her Power & knowledge: ye next is Charity represent^d by a Woman comfort^g Children: on ye left side of Ethicks stand ye 4 Vices Envy, Drunkenness, Lascivious^ness & Deceit. The 1st Envy, is represent^d by an old Wom^n half naked, having Snakes ab^t her Body & Hair; Age & Snakes are ye prop^r Emblems of ye Vice, it being as old as ye Devil, & poyson^g ye Minds of all ye entertain it, as Snakes do ye bodies of all ye touch em. The 2^d Drunkenn^s is represent^d by a Man spewing, ye true loathsom Emb^m of ye gluttonous Vice, 3^d Lascivious^ness, represent^d by a Woman in an immodest posture, ye being Lascivious^ness, 4th Deceit, represent^d by a Wom^n hold^g a Mask, shewing ye necessity ye Vice hath of being disguised, & of its often appearing under borrow'd forms: Ethicks is thus attended to shew ye Virtues she possess^eth & ye Vices she hath overcome.

Represen^d by a Young Man, cloathed in a Short Garment, wth his Eyes lift up towards heaven, holding in one hand an Olive branch, & in ye other a burning heart, into which his Tears seem to fall, & on his head ye Glory of heaven descending, as through a Cloud: The highest Good consists in these three things, peace of Mind, y^e favour of God, & a heart flaming wth desire of heavenly things; & therefore tis properly represented by this Figure.

Represent^d by a Young Woman half naked, having her lower parts cover'd wth a Lamb skin, Emblems of y^e innocence & modesty prescribed by Natures Law; she is placd in a pleasant Garden, holding a Table on her Knee, & a pair of Compasses in her hand, measuring two parallels, wth this Motto, Æqua lance; behind her a Woman holding Books, & having other Books under her Feet all wch denote how even, just & pleasant ye Laws of Nature are: On her R^t Side are ye three Virtues, Truth, Justice & Charity; & on her Left, Envy, Drunkeness, Malice & Pride; all properly Emblematis'd; by y^e Virtues being on y^e R^t of Nature, & y^e Vices on y^e Left, we are taught that Virtue is more acceptable than Vice to Nature in her first Principles, till she is debauched by Custom or Practice.

Represen^d by a Woman standing in a graceful posture, holding in her R^t hand a Looking-glass & in her Left a Serpent; & over her an Angel putting an helmet on her head; on her R^t hand a Cupid, holding an Olive branch in one hand, & a Palm in ye other; & on her left Side a Young Man wth a Sword & Buckler: The Looking-glass in her Right, denotes that every prudent Person ought to look into, & know themselves: ye Serpent is an Emblem of Cunning, & ye Angel putting the helmet on her head, expresseth heavens aiding us in all our prudent undertaking; The Cupid wth Branches, & ye Young Man Armed, denote that Prudence brings Success in Love, & Victory in War.

Represented by a Woman, holding in her Rt hand a Bridle to curb ye exorbitant desires of ye Flesh, & over her head an Angel, crowning her wth Lawrels having a Palm in his hand, thereby shewing ye heaven will reward this Virtue wth Peace & Glory: on her Right a Cupid, poutrin out liquor in a Vessel, & on her Left an Elephant, dividing his proportion of Corn, denoting thereby ye we must use Temperance even in Love, & ye Beasts share in ye Virtue which men must blush

to want

Represen^d by a Woman; holding a Pillar, & curbing wth a Bridle a Lion, who seems inrag'd: In y^e Air is represen^d Hercules wth his Club & Lions Skin; ye Story of Hercules & ye reason for his being so adorn'd is so little estrang'd y^t it needs not be here repeated, therefore I shall only add y^t y^e Emblems of Corporal Fortitude as here describ'd, serve only to enable us to judge of y^e gr^tr fortitudes of y^e Mind

G. Freman In. I. Kip. Sculp.

Represent^d by a Woman holding in her Right Hand a Sword & in her Left a pair of Scales; next her a Boy bearing Fasces & axes: The Figures of ye Men represent Philosophers contemplating Iustice that being ye Work of ever^y wise Man; The Fasces were Rods, with which they used to chastise Malefactors for small faults.

Represent^d by a Man, Woman & Boy; addressing themselves to Heaven in a becom-
ing posture, & in ye Clouds 2 Angels wth Trumpets: tis represent^d by these 3, to shew ye Men,
Woman & Child^n are oblig'd to this duty; ye Angels wth Trumpets denote ye joy ye blessed
have in beholding ye Righteous Actions of Men; ye Angel below pointing to ye Coronet
& Cornucopia, is an Emblem of ye Honour promised to ye Righteous; ye flame three-fold
flaming on ye Womans head, denotes by its number ye Trinity, by its heat ye warm^th
of her Zeal, & by its light, ye brightness of her Faith

Represent^d by an Old Man in a becoming posture, holding in his R^t Hand a Staff, having a Serpent twisted about it, his Head crown'd wth Lawrel; on his R^t Side a Young Man arm'd having on his Head a Helmet, in his R^t Hand a Sword & in his Left a Target; Self preservation is every Mans duty to himself; & therefore provident Nature hath furnish'd ye Mans to ye Old she hath given Cunning to save themselves, emblematis'd by ye Old Mans Staff, encircled wth ye Serpent; ye cuningest & most subtile of Creatures; to ye Young, Strength & Valour, represent^d by y^e Sword & Target, held in y^e Young Mans hand, whilst y^e Fig. of Justice who stands before em both informs us if both Old & Young, are oblig'd to be just not only to Others, but to themselves

Represen^d by two Men kindly embracing each other; on their R^t Side are Justice, Love & Charity; & on their Left, a Woman wth a Cornucopia of Fruits & Flowers, ye emblem of Plenty. all which denote ye we ought to be friendly in our Carriage, just in our dealings, & charitable/according to our ability to all ye want/ & ye those who do so shall have plenty of all ye Fruits of ye Earth.

Represented by the Platform of a Custom-house key, with Figures of several Men, denoting a Merchant, a Chapman and Porter; in a Barge a Man stowing some goods which they seem to have contracted for

Represent^d by ye Figure of Faith being a Woman almost naked having a Glory about her Head; her nakedness denotes her innocence & ye Glory is ye Emblem of ye Heaven from whence she sprung; she is placd between a Man & Woman joining Hands as in Marriage to shew ye she only can truly perform ye Office: on ye Mans side is ye Figure of Justice, an emblem of what he owes to his Wife; & on ye Womans, ye of Constancy, & a Cupid with a lighted Torch, denoting ye duties of a Wife to her Husband are Constant Love & Desire towards him: ye Torch is a Badge of ye Ancient way of performing ye Ceremony, for on ye Wedding-day they used to light up a considerable number of them, in honour to Hymen ye God of Marriage; ye billing Turtles are emblems of ye Love & harmony wch ought to be between Man & Woman.

Represen^d by a Man & Woman sitting in a grave & loving posture, having Child^n about 'em; by their side is ye Fig. of Iustice having her Head cover'd wth a Helmet & a Mound under her foot, to denote ye Duty of Parents is giving good example to their Child^n, & ye their Iustice ought to take place & surmount all paternal fondness; on ye R^t side is ye Fig. of a Woman veil'd represen^d ye Modesty Child^n must observe in ye presence of their Parents; ye Stork by her side is ye emblem of ill Parents, it being reported of ye Bird, ye she eats her Young Ones.

Represent^d by a Woman sitting in a graceful posture in a Chair attended on ye R^t hand by a Woman holding a Garland & Cornucopia represent^g Plenty; & on ye Left by a Woman bearing a Sword & Ballance, ye Emblem of Iustice: before ye Chair stands a Blackamoor Lackquey seming to receive some Errand to go on; beneath ye Fig. of Plenty stands a Maidserv^t attending her Ladies Commands, all which properly describe that Masters & Mistresses are bound in duty to do Justice to, & provide for their servants Plenty, & ye duty of Servants is ye careful, honest & respectful performance of all their Masters or Mistresses lawful Comands

Represen^d by a Man, seated on a Throne, Crown'd, Rob'd, Scepter'd, wth a Mound in his Left Hand, attended on by his Courtiers, as also by y^e representations of Iustice, Prudence, Clemency, Fortitude & Truth, as y^e eternl Companions of true Regal Power; he being no more properly a King, who wants these Virtues, than an illiterate Man can be a Iudge of Learning.


HISTORY.
Represen^d. by a Woman looking behind
her & writing in a Book wch lies on y^e Back of
Time, shewing y^e nature of History which is
y^e immediate representation of things past
above is y^e Sun, Moon, Stars, &c. &
She is surrounded wth several
Beasts, Birds, &c. denoting y^e generality of
Things treated of by History
G. Freman Inv.
I Kip Sculp.

Represen^d by a Boy pouring Liquor out of one Vessel into another, thereby shewing, that as ye Air which occupied ye lower Vessel is drove out by ye heavier Element of Water, it immediately enters into & fills ye upper Vessel; as also by ye blowing up of a Mine, ye visible effects of ye extension & dilatation of Air: The Figure^s seeming to discourse, represents Philosophers.

Represented by a bloud hound in scent after his Game; by a Woman smelling to a Nosegay; by a Man who seems offended at some unpleasing smell; and by a Woman in a swoon, supported by two others, & one of ye holding a Box or Glass of some Scent to her Nose, wch seems to recover her: in prospect a pack of hounds in chase of a Fox.

Represented by several musical Instruments lying on the fore ground also by a man ringing a Bell by another sounding a Trumpet by another beating a Kettle Drum & by a Woman tinkling on a brass Vessel to a Swarm of Bees to give them all proper Emblems of Sound

Represen^d by a Man seemingly trembling at y^e sight of a Lion & hastily running from it; by the terror of a Sheep at the sight of a Wolf; by y^e seeming trembling & fear of a Hen & Chickens at the sight of a Kite; & by y^e hasty flight of a Dove from a Hawk: all the visible effects of qualities proceeding from a Cause admired, but never known.

Represent^d by ye Figures of a Savage Man & Woman, & Children, who seem to live in those Huts placed in ye Woods, having several Animals about them. The Primitive Times supposed to want ye conveniencies of Houses and Apparel, through want of experience ——

Represent^d by Phœbus, sitting in his Chariot in ye Clouds drawn by four White Horses, as before. The Figures on ye lower part are ye representations of several Men, Women & Animals, bathing themselves (as 'twere) in those brilliant Rays proceed^g from this warm Deity & may teach us how pleasant & joyful it is to live in ye Sunshine of Heaven.

Represen^d by ye Goddess Diana she having a Sovereignity of this seeming Ball of Fire, given her by ye Poets: At her Back are Dogs pursuing a Stag, ye emblem of hunting of which she is by ye same Authority, Goddess; & underneath is a Landskip with Deer therein the Victims offer'd up to her Divine Recreation

Represen.d by ye Personal Figures of those Heathen Deities from whom they borrow their Names. As Luna, Mercury, Venus, Apollo, Mars, Jupiter, & Saturn. The Child in Saturns Arms & wch he seems to devour, relates to ye Story father'd on him by ye Poets, that as soon as his Cœlestial Spouse was brought to Bed, he did eat ye Children, to prevent their dethroning him of his Kingdom.

Represented by ye personal figures of those two great Geographers, Ptolomey & Copernicus, ye one with a pair of Compasses, taking seemingly ye distances of some places, deliniated on ye Globe of ye Earth, & ye other holding a sea Chart, having a pair of Compasses & ye sphere of ye heavens before him: the figure seeming as it were to take an observation, represents ye learned Tycho: on ye table are Charts &c.

Represent by ye Figure of Thame, being an Old Man lying in ye Reeds, having an Oar in his Right hand, & leaning his Left Arm on a Water-Pot; as also by ye Figure Isis, being a Woman sitting on a Rock, having also a Water-Pot: Thame & Isis are storied to be Man & Wife & stand as Godfather & Godmother to that ample River, vulgarly, Thames, it bearing ye name of both as Thamesis: as also by ye Figure of a Nymph of ye Rivers & Fountains, nam'd Arethusa, holding a Water-Pot & Flowers; & by ye Figure of a Young Man nam'd Alpheus, having a Water Pot & Cornucopia of Flowers, being ye Patron of Fountains. The Figures are thus coupled to shew that ye Friendly Communication between Rivers & Fountains, resembles that between Man & Woman: The Fig. in ye Sky & seeming to press ye Clouds, is ye emblem of Rain.

Represen^d. by Neptune, God of ye Sea drawn in his Chariot by Sea Horses, having his Trident in his Hand being his Watry Scepter: Behind him are ye two Fig^rs holding & seeming to sound thro^h their Sea Shels, are Tritons Creatures form'd by ye Poets to serve his floating Divinity in ye nature of Trumpeters. In pros^pt ye Sea wth Ships, &c.

Represent. by Vulcans Cave, in wch ye Cyclops (ye Journey men Blacksmiths of Vulcan) are at work in making Thunderbolts for Iupiter, who is placed above in ye Clouds attended as usually wth his Eagle as inspecting ye well-making of his Weapons; & behind ye Anvil stands a Forge of Fire wth a Figure seeming to blow it, wch causes that Smoak that arises from ye Funnel plac'd by Jupit: below ye Cyclops feet lie Breast-plates, Helmets, &c, in some measure emblems of Fire as owing their form & make to his Power

Represented by ye figures of ye four windy Gods, Boreas, Eolus, Auster & Zephirus, each wth utmost strength blowing into a Cavity of ye Earth, & heaving up of ye Rocks, wch in severl places seem to break forth, & thereby throw down Trees & Buildings: At a distance ye figures of Men, Women & Childn affrighted, and rung to avoid being buried in Graves of Nature, making ye Mountain, whose top breaths flames of Fire, represt Mt Etna; yse convulsions of Nature are thus proplv embematis'd, it being ye genl opinion ye they are caus'd by Winds, being inclos'd in some cavits of ye Earth, who are forced to break ye surface to find a passage to their proper center.

Represented by Iuno ye Monarchess of this Element with all her poetical Equipage about her & attended by her 4 handmaids Iris, Imber, Cometa & Rugida, who all have their Aerial imploym^ts under her, as 1st Iris takes care of putting out & taking in ye Rainbow, 2dly Imber disposeth ye Rain, 3dly Cometa placeth ye Comets & 4^thly Rugida destribut^th ye Dew, all wch imploym^ts are exprest by ye Emblems ye each of ye^m bear.

Represent^d by ye 7 Deities, who accord^g. to ye Poets, patronize ye 7 Metals; & they are plac'd in ye Clouds: That in ye midst is Apollo holding in his right hand a Wedge of Gold being ye Metal he is said to produce; on his right hand sits Luna, having a Wedge of Silver in her hand being ye Metal that owes its being to her proper bounty; that on ye left is Mercury, Arm'd & Crown'd; he is said to produce Quicksilver by his celeritous Divinity: The four others that appear behind, are likewise said to produce ye four other Metals; as Mars Iron, Jupiter, Venus & Saturn, Brass, Lead & Copper: In ye lower part on ye ground, are Directors & Diggers of Metals.

Its Virtues & Properties are demonstrated by ye three Figures represent.g three Philosophers one of whom holds a Knife, wth a Needle on ye edge; another having ye Compass before him & ye other holding a Loadstone at a distance: The Figures of two other Philosophers seemingly discoursing of ye Magnetick power of this wonderfull Stone

In the sculpture, Apollo sitting in the Clouds & pointing to ye God of ye Winds, Eolus, who sits in ye Clouds below him, adorned as before, commanding ye four Winds exprest by ye four figures, Boreas, Zephirus, Eolus, & Auster, wth their proper emblems as before, to discharge their Office, their execution of his commands, are visible in ye effects of the Wind, upon ye seeminly tost & overwhelm'd ships, in the sea below.

1st Repres^d by two Nymphs of ye air in their prop^r array, young, beautiful & winged, strech^d out their Arms, as gathering together & dilating ye Mists. 2ly The Nymph Nix, scatter^g of Snow thro' a Sieve. 3ly The Nymph Imber, pressing ye Clouds to provide Rain. 4ly The figure of a Man scatter^g small hail out of a Water Pot, and underneath 3 figures, ye middlem^st represent^g Dew, ye 2d Snow, & ye 3d small hail, in prosp^ct a Landskip cover'd wth a cast of each of their offices to wch they are assign'd by ye Poets, & therefore may prop^ly be us'd in Sculpture, it being an attendant of Painting, wch is Poema silens.

Thunder is represen^d by Jupiter, preparing to cast his noisy Bolts: & ye Storms by Eolus ye God of ye Winds, comand^ing ye 4 Heads who breath out Storms in their Stations, as Boreas in ye North Zephirus in ye West, Auster in ye South & Eolus in ye East: below is ye true Emblem of a Storm being Ships tost in a rugged Mountainous Sea; ye Fires seeming to blaze on ye Main Yard of ye Ship are two Sea Wills in ye Wisp, & made by ye Poets, Godlings of ye Sea & protectors of Seafar^ing Men, & by them named Castor & Pollux ye Names of 2 Brothers, repor^d to have been drown^d.

A Rainbow proper surmounted by Iris ye Goddess thereof, ye Rays of ye Sun darting on it; by wch as we conjecture it receives those beautiful & various Colours: The Figures below represent Philosophers consulting concerning its nature & about ye Ignis Fatuus wch appears in ye Landskips; ye representation of a Nymph or beautiful Virgin placed on ye Rainbow took its rise from fancy, but since hath been attested for reality by a Capt of a Ship who sollemnly asserts his hadd seen it so

For Animals begot, they are represent^d by a Woman suckling her Child: having a Cradle standing by her; their Thirst represent^d by a Cow a drinking; their Hunger by a Deer grazing; their Actions by two little Dogs playing; their Sleep by a Cat sleeping: their Wakefulness by a Cock sitting on his Pearch, Crowing; their Sickness by a Farrier bleeding a Horse, & their Death by a Horse lying dead

Represent^d by a Woman in a sedentary posture, having on her head a pair of Wings & a Coronet compos'd of Small Figures wch Figures denote ye productive faculty of Imagination, & ye Wings its swiftness: The Child standing by ye Fig^e. of Imagination partly black partly white, denotes ye Strength of this Passion, being able, as by this Example appears, to perform those things, wch neither human Wisdom nor ye comon way of Natures working cou'd effect: The other Fig^e having Eyes veil'd, & Wings on her Back represents what Women call longing, its swift as Wings to Desire, & blinded to Reason